TOWN & COUNTRY CHURCH

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No. 36
September, 1947

Examining Protestantism's Rural Roots

SHIRLEY E. GREENE

• An inquiry which I conducted a few months ago into the sources of Protestant Church membership in the city of Terre Haute, Indiana (pop.—63,000), has caused me to have meditations concerning the future of American Protestantism.

The facts revealed by this study bore out and gave statistical confirmation to a generalization of which all alert church leaders have long been aware, namely that city churches lean heavily upon rural sources for their membership and leadership.

Our investigation was conducted by a post card questionnaire to 4636 church members. These were all resident members of fourteen carefully selected churches out of the forty-four represented in the Terre Haute Ministerial Association. Selection of the churches was made to represent ten denominations, memberships ranging from 20 to 750, and all geographic sections of the city. 1539 persons (33.2%) returned the questionnaires.

Half Were Rural

Tabulation of the returns revealed that 50.2% of those responding were born in rural places, town or country. 22.7% were born in towns of less than 2500 population. 27.5% were farm born. Another 18% were born in other cities, leaving about 30% of natives of Terre Haute.

This is one side of the picture, the most generally recognized side, the city depending for half its church membership on people of rural origin. As a matter of fact in the typical, rapidly-growing American city the rate of dependency on rural areas would be greater, for Terre Haute has not been a growing city in the past two decades.

On the other hand, our returns were revealing with regard to the reproductive ability of the city church within itself. We asked our respondents to list by age all their children under fifteen. By tabulation of this data for children by age groups, we were able to figure what the sociologist calls the "fertility ratio" of these church members. This is the ratio of children under five years of age, per 1000 women aged 15-44. Population statistics indicate that in America that figure must be about 370 if a population is to reproduce itself. By combining our survey returns with material from the 1940 census we arrived at the table on the following page.

In short, the churches of Terre Haute, even at the close of a five-year war period which has drastically raised birth rates, still show a fertility ratio 39% below the level of self-maintenance. This is notably lower than the ratio of either the city or the county, figured before the war-induced rise of birth rates.

The Meditations

So much for the facts. Now for my meditations. As I see it there are only four ways in which a church can maintain or increase its strength through the years. A fifth way, European immigration, ceased to be available when the restriction laws were passed twenty-odd years ago. That source had been of relatively little benefit to American protestantism for a good many years anyway. The immigrants in the latter decades were largely of Roman Catholic background.

Of the four remaining possible sources of protestant strength, I will name first the birth rate. One way to be assured of a future constituency for a church is to grow it in the families of the church. This the Roman Catholic Church tries very hard to do. Even they find it difficult in the city which explains in part the new vigor of their rural movement. Protestants, as our figures suggest, are not producing their own future

members in adequate numbers, and there seems no sociological justification for expecting that they will in any predictable future. That door appears to be closed.

A second way of getting new membership in a city church is to steal it from some other city church. This is, in some regards, the easiest way, and it is very often done. Unfortunately it does nothing to increase the total church strength of the cities. Furthermore, in a good many areas we are developing an uneasy conscience about this method of enhancing our own church's strength at the expense of others.

The third potential source of city church membership is represented by the unchurched masses within the city. This is certainly an open and a challenging field and calls for the best evangelistic skill of protestantism. One is even moved to say that it is going to call for greater efforts and newer techniques than most currently being practiced by city churches.

The Potential Source

Finally, the city church has a potential source of strength in the constant flow of rural migrants who each year (save in the blackest depression) cross the city line in large numbers and take up their residence and labor in the city. This is at once the most legitimate and the most accessible source of new strength for the city church.

These country-to-city migrants are predominantly youth, predominantly Protestant, and up till now predominantly out of the churches and Sunday Schools of rural towns and country neighborhoods. The task of reaching them, however, is a two-fold task.

The second and relatively less crucial aspect of this task is that the city church be on its toes to discover and reach these newcomers before they settle into a routine of urban living and association which leaves no time for the church.

Prior to this somewhat mechanical task of reaching the newcomer, after he crosses the city limits, is the far more important task of assuring that, when he does move to the city, it shall be from a background of sound Christian nurture. To do this is to simplify many-fold the recruiting work of the city church and to increase many-fold its effectiveness. This is the stake of the city church in the adequacy of the Christian enterprise in the rural church, home, and community.

Urban Church Affected

If the country church is allowed to die, as some of our Merom regional studies show it is rapidly doing, or, if living, its product is allowed to deteriorate for lack of sound leadership, not only are we doomed to a wave of paganism across the countryside where almost half our nation's population still lives, but also we may look for a quick consequence in the decline of urban Christianity as well.

When the city and suburban church contribute to home missions it is not giving charity; it is paying a legitimate debt and keeping up its insurance premium. It is paying for the religious training and nurture of half its present membership and helping to insure a continued flow of well-nurtured Christian leadership from the same rural source. It is a matter of each—the city church and the country church—contributing to the total Christian enterprise that of which it has in abundance. The city church contributes dollars; the country church contributes babies. Which is more important?

When a young couple out of Seminary decide to commit their lives to the rural ministry they are not giving up the prospect of the "greater spheres of usefulness." In fact they are putting themselves at the very sources of the future vitality of Protestantism. Their life will not be easy but with their "blood, sweat, and tears" they will be replenishing the well-springs of a vigorous Christian democracy for America.

	Fertility Ratio	*Percent of self-maintenance*
Base line for self-maintenance.....	370	100
Vigo County (1940 census).....	273	74
Terre Haute (1940 census).....	240	65
1539 Church members (1945 survey)	226	61

Courtesy of the Michigan Baptist

One of the most beautiful old Baptist churches in Michigan is this edifice at Walled Lake.

The Convocation Report

• The Report of the third National Convocation on the Church in Town and Country, held at Des Moines, Iowa, in the fall of 1946, is now printed under the title of "The Rural Church in These Moving Times." Single copies are available from the office of the Committee on Town and Country at 25c each, postpaid. Cooperating home mission boards are also distributing the Report.

National Baptist Rural Program

• Stewardship is the central theme in the Rural Church Program of the National Baptist Convention, of which Rev. V. A. Edwards is Director. A leaflet, outlining the full program, has been issued by the Rural Church Division, Department of Christian Education, National Baptist Convention of the U.S.A., Inc., Fourth and Cedar Streets, Nashville 3, Tennessee.

Virginia Rural Institutes

• Six Rural Life Institutes were conducted this summer throughout the state of Virginia, under the auspices of the Virginia Council of Churches, Richmond, for the purpose of discussing the place of the church in the life of the individual, the family, and the community.

Raising the Sights

CARL H. STARK, JR.

• Some months ago I came to a ittle rural church. It seemed to be ifeless; there were eight members ɔresent for Sunday School and Church. There was no superintend-ent and the church was dirty. It was urprising to see the church in this un-down condition. After making a ew pastoral calls, it was evident that here was a real opportunity present n the community. The work was be-gun.

In a short time we would celebrate he Christmas season. It seemed to ne that it would be helpful to have a pageant, but the church had never out on such an endeavor with their own members. I didn't know what kind of cooperation I would receive, out I decided to try it out. A simple ɔageant was secured that would re-quire about fifteen people. At the Sunday service an announcement was made that there would be a dis-ribution of parts on the following Wednesday night.

Started Out Wondering

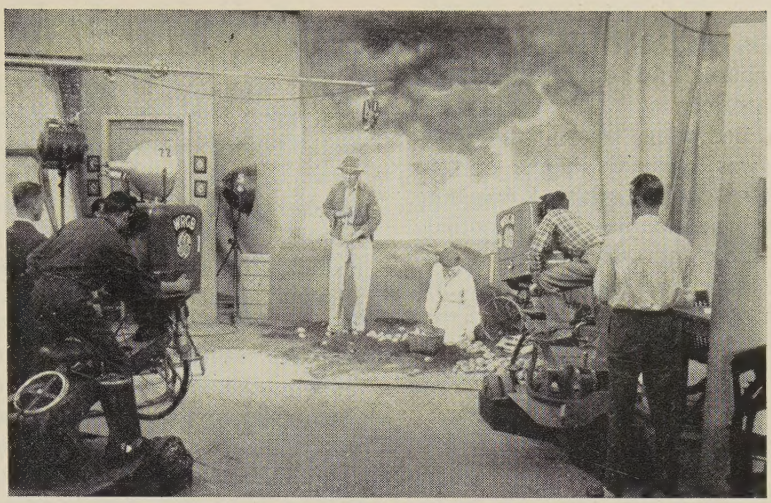
I started out to the church won-dering if I would find enough mem-ɔers there to present the pageant. You can imagine my surprise upon ɔpening the door to find thirty ɔeople present. I was delighted, but I wondered what I would do if they all wanted a part. All thirty, I soon realized, were expecting to partici-ɔate in the program so I made a simple solution. I cut the parts in half: instead of two prophets, there were four; and instead of two dis-ciples, there were four. In that way everybody went home with a part to memorize.

The following Wednesday night, I went out to the rehearsal with a jovial spirit, for with thirty ɔeople we were assured of success. But I was immediately faced with a ɔroblem I hadn't anticipated. When I opened the door this time, there were sixty people in the room.

Bursting the Seams

My little pageant was already ɔursting at the seams; now what was I going to do? We started improvis-ing parts. More prophets were added with quotations taken from Isaiah. The younger children had been given the great "I am" passages; when those ran out, we started down the Beatitudes. The Shepherds were added to the Wise Men, an intro-ductory skit was added, and a candle-lighting service was supple-mented.

At the third practice our pageant was getting under way with most of the elders participating, all of the deacons except one, twenty small children, a choir of fifteen, and others. The memory work pro-gressed nicely, we practiced twice weekly, costumes were improvised, and the dress rehearsal went off splendidly.



RURAL CHURCH GROUP TELEVISED: Above are players from the Tobey Larger Parish, Tompkins County, New York, who presented "The Angelus" over Television Station WRGB, Schenectady. The players were coached by Mrs. Agnes Giles. The participants were Mervin Walker, Bertha Metz, Carl Barnes and John Powell.

More Than a Pageant

We found that we had more than a pageant. We had interest and co-operation and a group of people who needed to be led. One night I merely mentioned to one of the ladies of the church that the church was too bare—a picture behind the pulpit would help out. At our next worship service her husband ap-proached me and asked the price of such a picture. I was ready for that one and told him thirty dollars. To my surprise he handed me the money. I said the picture would look much better if it had a background drape. One of the elders asked me how much that would be, and I told him twenty-five dollars. He gave it to me. An attractive drape and a reproduction of Sallman's Head of Christ were ordered.

The pageant was scheduled for the Sunday night before Christmas. On the preceding day a group of men and women met at the church to decorate the auditorium; the curtain and the picture were put up; pine boughs were tacked up throughout the church. Everybody was justly proud. The presentation was upon us.

By seven o'clock there were a hun-dred people present. When the opening song service began, the church was crowded. The pageant was very impressive. It had a genu-ine spiritual message that impressed the congregation. It was presented without a flaw.

Contagion

In the meantime, our church at-tendance was averaging fifty. The new interest was contagious. It oc-curred to me that we should raise our sights and launch out on a greater program. When the pageant was over I made a short talk. I stated that the pageant was given solely for the message it had to give. No of-fering was going to be taken. I re-minded them that there was no place for the Sunday school classes to meet; a religious-education build-ing was badly needed.

It was announced that the collection plate would be left at the front of the church and that donations for such a project would be appreciated. The benediction was pronounced. There was a steady stream of men and women to the plate. I was busy meeting the people, but I noticed one of the elders writing on a paper. When the crowd had dispersed, we had an offering of two-hundred dollars, all the rough lumber pledged, and skilled and unskilled labor donated.

Looking Forward

The blueprint is tacked on the wall, and we are looking forward to our new building. My first six months in this church have been delightful; the people have been responsive. It has not all been smooth sailing; the congregation is a normal one. It has its problems and discouragements; there is much to be done. But with much prayer and real work, home missions will be on the march in this part of the Master's Vineyard. We hope to raise our sights still farther.

The American National Red Cross

NATIONAL HEADQUARTERS
WASHINGTON 13, D. C.

May, 5, 1947

DEAR MR. LANDIS:

For your generous cooperation and support during the 1947 Fund appeal, I am pleased to transmit to TOWN & COUNTRY CHURCH the American Red Cross Certificate of Honor.

The American people responded magnificently to the Red Cross appeal. We recognize that the success of the campaign was due in no small measure to your all-out assistance. This cooperation was extremely helpful in informing the public of our needs.

On behalf of the American Red Cross may I extend to you and to your associates our warm appreciation and thanks.

Sincerely yours,
Howard Bonham
Vice Chairman

Mr. Benson Y. Landis, Mg. Editor
TOWN & COUNTRY CHURCH

Cooperative Churches

• Ralph A. Felton, of Drew Theological Seminary, Madison, New Jersey, has revised his pamphlet on methods of cooperation among local rural churches, under the title of "Cooperative Churches." Many illustrations are given of all types of local church cooperation. Mark A. Dawber, Executive Secretary of the Home Missions Council of North America, writes in the foreword:

"There is much to encourage us these days in the realm of cooperation and unity within the Protestant church. The ecumenical spirit is in the air, and it is highly important that ministers and lay people be informed in regard to the progress being made in the various types of cooperative and union church programs and organizations.

"The increasing movement of people demands more consideration of the best approach to interdenominational Christian service.

"This study will prove a most valuable instrument with which to appraise the several types of cooperative churches. There has been considerable questioning of late about the status and value of the federated church. The facts here presented are illuminating and should help to achieve a better understanding and administration of federated churches.

"While the question of a united church on a national scale is not involved in this study, nevertheless much that is presented will be of value as steps looking toward a united church are under consideration in the days ahead.

"On the local level the question of the status of the community is becoming increasingly important, and in regard to this question this bulletin will be of value.

"In the town and country community the church must give greater consideration to the community as a unit of life. Institutions that divide the community are an obstacle to progress. The church in all too many instances has been a divisive force in the community. The time is now here for the church to take its lead in uniting the people for greater community progress. This bulletin will be a valuable help to the churches that are seeking ways and means to achieve unity of Christian effort."

Single copies are 30c each, available through the Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y.

The Call of the Country Church

(Sentiments inspired by meeting at Presbytery in the Zalmona Presbyterian Church near Waukon, Ia., April 23, 1947.)

This country church is my delight
I know myself in heaven's sight;
To worship here is my desire,
I seem to hear a heavenly choir.

A holy atmosphere abounds,
The templed hill with joy resounds
In strains of Gospel eulogy,
To end in the doxology.

While thus inspired by holy fear
The sweetest note falls on my ear,
I hear, dispelling gloom and dark,
The sweet strain of a meadow lark.

And so in meditative mood
My heart in mystery is wooed,
To find the secret of release,
To fill my soul with sweetest peace.

I think of those who worshipped here
In peace with God from year to year;
In memory with them I stand
By faith on heaven's tableland.

And waiting here before the Lord,
I hear again the living Word
By preachers, faithfully proclaimed,
By grateful souls still dearly named.

Close by the church they rest in peace
Their witness firm shall never cease;
While resting here beneath the sod,
They still point out the way to God.

And now this sacred place I leave
Grateful for all I did receive;
This Country Church shall always be
A treasure house of grace to me.

—K. J. STRATEMEIER,
Dubuque Theological Seminary

Town & Country Church

Published monthly (except June, July, August) by the Committee on Town and Country, Home Missions Council of N.A., the Federal Council of the Churches of Christ in America, and the International Council of Religious Education.

15c a copy; One Dollar a Year

Publication Office: Tenth and Scull Streets, Lebanon, Pa.

Editorial Office: 297 Fourth Avenue, New York 10, N. Y.

Entered as second class matter at the Post Office at Lebanon, Pa., under the Act of March 3, 1879.

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Green Valley

JAMES D. WYKER

• Recently I was back in Green Valley, church of my boyhood, and found the people well on their way toward their goal to have a resident minister.*

These aggressive farmers thought their way through to what I consider a sane first step, which is to provide a comfortable homestead for their hoped-for resident pastor. "The thought is father to the deed." The leaders called upon their neighbors to attend a covered dish supper in the Grange hall where the "farm" idea could be thoroughly discussed. This meeting was held "without benefit of the clergy." These young farmers made decisions which have too often been delegated to executive overhead.

First Major Decision

The first major decision which shows how democracy works in country places had to do with an agreement among the people to have this farm owned by a local corporation separate from the church but managed by some of the most active laymen in the church. A board of trustees was elected for the new corporation. One of their first duties was to collect the funds to purchase the homestead. By this time most every farmer in the area had heard about the project and was ready to support the idea with a cash contribution.

Non-resident friends of the church were asked to give. Each of the five local families contributed 1/16 of the cost of the project. Outside friends were also solicited. A lady who had lived on this farm as a girl —she is a great-aunt of one of the promoters—was asked to help by her nephew, and responded with a sizable pledge. While enough cash has come in to pay for the farm, enough more is pledged to provide the first thousand dollars toward modernizing the house.

*The parish herein described is a Methodist church in Knox County, Ohio. It is over 90 years old. The present leaders are largely sons and daughters of the pioneering families.

People Surprised Themselves

I understand that the people surprised themselves as well as their consulting executives at this demonstration of unity, devotion, and sacrifice whereby the community proved its resolution to have a resident pastor. After telling the story of Green Valley, one of the men said to me, "If the people get a vision in a church program, they will have to get right in their own pockets as Christian stewards."

Perhaps you want to know just how Green Valley will utilize this farm: The answer will somewhat depend upon the wishes of the pastor and wife whom the church calls. The people expect the parson's family to get part of their livelihood from the soil. This will include not only a garden but some long-time subsistence production of such commodities as berries and fruit, milk, meat, honey, and eggs. The parsonage family will have all the acreage it can use for these agricultural arts. The balance of the land will be managed and operated by the farmers and the revenue therefrom will be turned over to the church.

This method of finance is known as the Lord's Acre Plan. What an opportunity this farm will be for demonstrating the answers to a dozen rural church needs! 1. Long preacher tenure. 2. Adequate standard of living for the country minister. 3. A ministry which is geared to farm mentality by the farm work of the parsonage family. 4. A chance for the parson to satisfy his own longings through creative production. 5. First rate environment for rearing children. 6. Emphasis on religious nurture in nature and primary human relations. 7. A pastor for non-church families. 8. Supervised youth and religious education work. 9. Instant spiritual counsel for persons in distress. 10. Expanded spiritual emphasis in sectarian life. 11. Correlation of church and community. 12. More and better church services.

Second Major Decision

The second major decision which shows how democracy works in

country places has to do with an agreement among the people that Green Valley church must be a community project in scope and spirit. This congregation has been moving in this direction for years but now the people have committed themselves to take their church pattern from, and build their program on, community needs. This decision for unity, tolerance, and inclusiveness is an open door to people of other denominations to place their membership in the Green Valley church. Some have already accepted this fraternal invitation by transferring their membership.

This democratic decision to make their church community-centered indicates to me that these farmers have some reasonable feelings which are not clearly defined, but nevertheless powerful. In my feeble way I will state some of these spiritual "hunches": The church must be as big as its community. Sectarianism must cease being divisive in families or communities. The churches that spiritualize agencies will also spiritualize their people.

The rural church is the first line of self-determination and democratic action within organized society. The country church must demonstrate that agriculture is a channel through which the Creator transmits His will and purpose and love to succeeding generations. Soil and soul are not identical but each thrives best when they repose with the same master.

Your Harvest Festival

• The Committee on Town and Country has ready the annual Order of Service for a Harvest Festival. The leaflet was prepared by the Rev. William J. Rupp, Minister of the Great Swamp and Chestnut Hill Evangelical and Reformed Churches, Spinnerstown, Pennsylvania. Single copies are 5c each, and may be procured from the office of the Committee on Town and Country. Cooperating boards are also distributing the leaflet.

Wanted: 1,000 New Rural Missionaries

• A plea to the churches of America to send at least 1,000 highly-trained rural "missionary specialists" into Asia and the Orient during the next ten years, has been voiced by John H. Reisner, executive secretary of Agricultural Missions, Inc., on his return from a tour of the Far East.

Addressing a luncheon in his honor sponsored by the board of directors of Agricultural Missions at the Masonic Club, 71 West 23rd St., Mr. Reisner called upon American Christians to "mobilize their great ideals and resources to help rehabilitate village life in the Asiatic countries."

"Already," he declared, "Communism is pressing its claims on the rural people in all these countries and is making promises which neither it, nor anyone else, can possibly fulfill."

"If we believe that democracy provides a better way of life it will have to be demonstrated, and demonstrated in the immediate future," he said. "Democracy is the political expression of the teachings of Christianity, an ideal based on religious ideas."

Teams Needed

Mr. Reisner proposed that teams of missionaries and native Christians trained in agriculture, home economics, public health, and religious education be sent to rural communities to study the problems of village people, to work out answers to their problems of everyday living, and to train village men and women and youth to help themselves.

Asserting that the war merely intensified "age-old" problems of poverty, disease, illiteracy, bad housing, malnutrition and other social and economic disabilities in the Asiatic nations, Mr. Reisner expressed the belief that "a satisfactory agriculture and a satisfying rural life for the villages of Asia depends finally on their being built on ethical, moral and religious foundations."

"The weakness of much rural reconstruction work," he added, "is that it deals only with material things.

"In any program of rural reconstruction it is quite as necessary to provide ideals which people live by as it is to provide material things which they live with."

World Wide Communion

Sunday, October 5, 1947

• This is the eighth year for the observance of World Wide Communion. In these days when the world is still filled with confusion and suffering, there is a real need for Christians everywhere to make much of this significant day.

The coming together of Christians about the Lord's Table on the same day will be an expression of unity which all believers have in Christ. It will be a witness in a broken world to an unbroken fellowship of Christians everywhere.

The observance of the Holy Communion on October fifth will begin in New Zealand. The worship services in the churches there begin at 10:30 in the morning. When it is 10:30 in New Zealand, it is six o'clock on Saturday evening in New York (E.S.T.) and four o'clock Saturday afternoon in Los Angeles.

The World Wide Communion observance is being co-sponsored by the Councils of Churches in many lands; by numerous denominations around the world; by national and international missionary organizations of the churches.

The Communion Table speaks to us of a cross and the cross calls us to a dedication of life.

One of the World Wide Communion objectives is that each local congregation of every evangelical denomination around the globe will seek to have every member present at its own Communion Table. Those members of a local congregation who are not able to attend because of illness or old age, should have the Holy Communion taken to them. No one should be overlooked.

—Jesse M. Bader, *Exec. Sec., Dept. of Evangelism, Federal Council*

'our Folds To Shepherd

J. P. PENNINGTON

I am a rural pastor, glad about it! There are four folds to shepherd. sometimes long for one fold. But am always challenged with the ıought that these folds need a ıepherd and probably never the ›ur shall be one.

Perhaps I am a shepherd because praying mother dedicated me to ingdom service many years ago. erhaps I love my folds because I now more about small folds than ırge. Perhaps my dedication to ›lds instead of marts reaches back › birth on a farm before the close f the last century. Perhaps I am ere because in the early twenties said WHATEVER, WHEREVER, VHENEVER, to the God of rural nd urban humanity, and meant it.

There is no "perhaps" about a piritual assignment that satisfies. There is challenge in lost sheep, in ow incomes, in poor land, in land nd pastoral tenancy, and, eternally, in the scriptural fact that rural ouls are always as necessary to a oving God as are urban.

Dedicated to Rural Life

I dedicated myself to rural life n the late thirties with a deep ense of certain inadequacies, but he longer I serve the more certain I am that there must be more consistent dedication to rural life and eadership in the rural churches. There are numerous indications hat the rural church needs strength nd direction through consecrated nd consistent shepherding.

Wherever there has been consistent progress and stability here has been a consecrated shepherd and, undoubtedly, a devoted hepherdess. Any other kind find difficulty in leading flocks to still waters and usually fumble the restoration of souls. Surely goodness nd mercy shall follow consecration nd understanding all the days of ural life.

On the other hand, it would not e difficult to show rural church ailure and closure (barring outright migration of population) accounted for by inadequate and misguided shepherding. Maybe the shepherd wanted a larger and "better wooled" flock and did not stay; or perhaps he had better been a timekeeper or a machine operator.

Out to the Pastures

It could be that the shepherd merely wanted to stampede the flock into some mountain fastness of his own shallow life where the wolves in sheep's clothing soon destroyed the weaklings of the flock. Or, again, the shepherd could have been misguided so completely that he became no more than a bell-wether with the only conception of shepherding in terms of leading the flock "anywhere."

There is a rural church problem, but the words, "the black problem is after all a white problem," suggests an important direction for thought. The problem of the rural church is not one that will be solved in leadership by experts working in "well-wooled" flocks, but by those who love life and light and lost sheep well enough to go out into the pastures white unto shearing and there wash and save lost sheep.

My increase has not been a hundred fold. My fleeces have not weighed out as heavily as they might. But the flock is in pasture, they hear my voice. I know them and they know me, and we work together in the daily tasks of Kingdom service.

There is joy in the presence of one lost sheep, whether rural or urban. There is peace that passes understanding in "I'll go where you want me to go," or "I'll *stay* where you want me to *stay*."

Do you remember "Our Town"? Emily, back from the grave, cries passionately, though none can hear, "O Mamma, just look at me one minute as though you really saw me."

There is joy and peace and blessing in looking into the life of a rural church and really seeing. My life is dedicated.

"The Lord inspires me; for he has consecrated me, and sent me with good news for wretched men, to heal the broken-hearted, to tell prisoners they are free, to tell captives

Village of Hancock, New Hampshire — A. Devaney, Inc., N. Y.

they are released, to proclaim the year of the Lord's favor. . . . They shall be sturdy oaks of goodness, planted by the Lord in his honor. They shall rebuild ancient ruins, restoring what has long lain desolate, repairing ruined towns, that have lain waste for ages."

"The Lord is my shepherd. I shall not want"—when I shepherd in his name in the cut-over-cut-over land of northwest Wisconsin, or the uttermost part of the earth.

The Methodist Rural Conference

• The Councils of Bishops of the Methodist Church convened the National Rural Life Conference in Lincoln, Nebraska, July 29-31, 1947. Bishop William C. Martin, Topeka, Kansas, was chairman of the Committee on Program and Arrangements for the Conference.

This Conference had for its purpose "To propose a policy and develop a program for the rural churches of Methodism; and to emphasize the relation between Christianity and agriculture, commerce and industry in the conservation and right use of all the natural and human resources for the enrichment of rural life."

To this delegated Conference came about 2,000 representative rural ministers and laymen for the three-day session. There were eight study committees at work for the past year preparing a body of material to be brought to this Conference for study and consideration.

Rural Life Sermon Contest

• The Virginia Council of Churches announces a Rural Life Sermon Contest for ministers in that state, with rules as follows:

(1) Sermons should teach Christianity in terms of rural life experiences.
(2) Contest is limited to ministers serving in Virginia.
(3) The sermon must have been prepared and delivered by the individual submitting it.
(4) Sermons will be judged on the basis of content, composition and contribution to rural life.
(5) Only one sermon to be submitted by each contestant in any one year.
(6) Sermons should be typed, and four copies submitted when ever possible.
(7) All sermons should be submitted before November 15, to Rt. Rev. J. P. H. Mason, Doswell, Virginia, or B. L. Hummel, Chairman, Rural Church Department, V. P. I., Blacksburg, Virginia.

Rural Research and Surveys

• Rev. Roy A. Sturm of Madison, Wisconsin, has begun his work as Director of Research and Surveys with the Department of Town and Country Work of the Methodist Church. Mr. Sturm has a rich background of experience and training. He was born on a farm in southern Indiana and was educated at Moores Hill Academy, DePauw University, from which he graduated with honors, Boston University School of Theology (S.T.B.), and the University of Wisconsin from which he has already received his M.A. and completed residence requirements for a P.H.D. At the latter school he has served as graduate assistant, teaching courses in Rural Sociology and related subjects.

Southern Rural Training School

• The Southern Rural Training School, a joint project of the Valle Crucis Mission School, Valle Crucis, N. C., and the Warren Wilson Institute of Rural Church Work, Swannanoa, N. C., was held this summer. Class sessions were combined with field work. Two weeks were spent at each of the places. The school was under the direction of Dr. Richard O. Comfort, Warren Wilson College, Swannanoa, N. C., and The Rev. A. Rufus Morgan, Franklin, N. C.

Illinois Church Council

• Rev. Lawrence N. Main has been elected Associate Executive Secretary of the Illinois Church Council. He has just completed an eleven-year rural pastorate in northern Illinois. He writes that probably one-half of his time will be devoted to work of town and country churches. He also says: "I like to work among rural people."

Rural Interdenominational Cooperation

• The Swannanoa Valley Association, composed of ministers and lay leaders of various churches in the Valley, was organized at a meeting in Warren Wilson College. The Rev. Irving Deihl of Farm School Presbyterian Church was elected President of the association; Mr. Bateman, of Berea Baptist Church, Vice-President; Mr. Roberts, of Riceville Presbyterian Church, Secretary-Treasurer; and Mrs. Allison of Bethel Methodist Church, program director.

The Association is made up of six cooperating churches, representing five denominations, who have for some years united in certain specific projects such as sunrise Easter services, union Thanksgiving services and Bible School work. Plans have been made for further programs which will involve people in the Swannanoa Valley. A leadership training program has been projected which will give some special training to lay leaders in the cooperating churches. Other projects which might be carried out in the future are joint youth programs, the taking of a religious census of the people in the Valley and union worship services.

It is hoped that by this cooperative program an impact will be made upon the life of the Valley by the churches that are serving the people. Since Warren Wilson College is located in the center of these churches it is anticipated that the resources of the College will be used to help implement this program. The Warren Wilson Institute of Rural Church Work will cooperate in this new venture and both its staff and students will be used in carrying out the projected programs.

The Rural Missionary

• The Student Volunteer Movement, 156 Fifth Avenue, New York 10, N. Y., publishes a booklet entitled "The Rural Missionary" as one of a series of vocational pamphlets for missionary candidates. Single copies are available on application.

The Harvest Festival
A Statement

By the Committee on Town and Country

Near Brookfield, Connecticut — Philip Gendreau, N. Y.

• The celebration of "harvest home" is very old and has a place in the history of many peoples. The maturing harvest inspired men to expressions of praise and thanksgiving which found their way into the religious services of all lands and faiths. The great Hebrew festivals had agricultural associations. The Feast of Unleavened Bread in the "month of earing" celebrated the appearance of the ripening ears and the start of the barley harvest; the worshipper brought a shear of the new grain in consecration of the first-fruits. The Feast of Harvest or Weeks (Pentecost) was the closing festivity of the seven weeks' joy of harvest. The Feast of Ingathering (Tabernacles), in the time of the harvest moon, was an autumn holiday, the crowning harvest festival, celebrating the ingathering of fruit, oil and wine.

Primitive folk festivals at harvest time combined with the Hebrew tradition under the auspices of the Christian Church to give England its joyous "Harvest Home," Germany its "Erntedankfest" and "Scotland its "Kirn." Pageantry, sports, singing, feasting and the comradeship of master, mistress and workers characterized these occasions and became the social and spiritual expressions of joy at the harvest's end. The Pilgrims kept their day of thanksgiving on the shores of New England with feasting and religious exercises.

Some churches, like the Reformed, Lutheran, Mennonite, Moravian and Brethren, have continued to celebrate "harvest home," but in some other communions this practice has been all but abandoned, or the emphasis has shifted to Thanksgiving Day in late autumn and the remembrance of national blessings, with but minor reference to the bounties of the harvest. This unfortunate trend has produced a nation of town and country churches in whose worship the references to seed-time and harvest are peculiarly lacking. No worship can, without losing vitality, remove itself from the ordinary pursuits of men. It is especially in connection with agriculture, where mystery and providence are so evident, that this needs to be kept in mind. This sixth annual leaflet, accordingly, calls the attention of all communions, rural and urban alike, to the opportunities for religious experience and expression in services of thanksgiving and dedication at the harvest season.

The Harvest Festival may be held from August to November, but September and October are the most suitable months. It is best to keep it as a special day, apart from home comings, anniversaries, rally days and annual meetings. Since decorations and offerings play such an important part in this festival, it must be held when suitable produce is available. The flowers, fruits, vegetables and other produce used as decorations and brought as thank-offerings may be given to homes, hospitals and other charitable institutions, or they may be distributed among the sick and needy in the community. Cash offerings for missionary and benevolent purposes should also be received at this time.

Sermons should deal with such themes as these: thanksgiving; God's providence; man's dependence upon God; partners with God; man's need of bread; the holy earth; the miracle and mystery of the harvest; hands that feed us; the Father's world; the joy of harvest; sowing and reaping; the seed and the harvest; God's faithfulness; God's bounty and man's stewardship; sacredness of work; getting and sharing; the Bread of Life; God's husbandmen,—tenants of the Almighty; Christ of the Countryside; the farmer and our common life.

Some appropriate scripture lessons are the following: Genesis 8:20; 9:16; Exodus 16: 4-15; Deuteronomy 8: 1-20; 11: 7-21; 16: 9-17; 26: 1-11; 28: 1-14; Job 5: 8-27; Isaiah 30: 18-26; 55: 1-13; 58: 6-12; Matthew 6: 24-33; Mark 4: 26-32; 6: 34-44; Luke 12: 13-32; John 6: 26-35; I Corinthians 3: 6-11; II Corinthians 9: 6-15. Some suitable TEXTS are: Genesis 1: 11-12; 2: 15; 3: 19; Exodus 23: 14-16; Leviticus 23: 22; Ruth 1:6; I Kings 17: 14; Nehemiah 8: 10; 9: 5-6; Job 12: 7-10; Proverbs 3: 9-10; 28: 19; Isaiah 1: 19; 25: 4; 63: 7; Jeremiah 8: 20; Lamentations 3: 22-26; Amos 4: 13; Matthew 6: 11; 9: 36-38; John 4: 35-36; Acts 14: 17; Galatians 6: 7-10; James 1: 17. The

PSALMS are rich in material for use in such a service; see especially Psalms 65, 67, 100, 103, 104, 107, 126, 145 and 147.

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Ziegler, Edward K., *Rural People at Worship,* Agricultural Missions, Inc., 156 Fifth Ave., New York 10, N. Y. 1943. 35 cents.

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Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

The Goat Project

• The Heifer Project, which has been widely publicized, has a "younger brother" which may be called "The Goat Project."

In many of the devastated areas of the world, agriculture is carried on by the farmer who cultivates only a few acres of ground. In such areas the milk goat is the only animal which the small farmer can maintain and which will prove an asset.

For this reason the Heifer Project Committee, in addition to the shipping of Heifers for Relief, is adopting the program of shipping milk goats to regions suitable for raising the animals. The milk goats shipped abroad will supply small farmers with goats to start a herd, will augment existing herds, and will be cross-bred with native goats to improve the quality and quantity of their milk.

Distribution of the milk goats will be effected through established relief agencies or through the department of agriculture of the country of destination.

One hundred and fifty milk goats have been shipped to Albania through UNRRA channels, and twenty-five goats were delivered to Germany in cooperation with the Swiss Goat Breeders' Association and the International Red Cross. Future shipments are planned for Europe and Asia.

How You Can Help!

1. Contribute $50.00 to deliver a milk goat overseas. Your contribution not only purchases the animal but also pays testing and feeding costs and covers the transportation charges to the coast and overseas. Churches or church organizations should forward their contributions through denominational channels designating on the check that it is for the milk goat project. Contributors without church affiliations may forward their checks direct to the Heifer Project Committee.

2. Owners of dairy goats are invited to contribute a milk goat or a number of goats from their herds. Contributed animals should meet the standards listed below:

(Courtesy of the Michigan Baptist)

Standards—Animals should be of good quality, large and in good condition. Grade does of very good quality are most acceptable. Good strong does which will produce large quantities of milk are needed. All dairy breeds are acceptable: Toggenburgs, Saanens, Nubians, Rock Alpine, and French Alpines.

Age—At time of shipment, 10 months to four years. A doe over two years must be perfect in udder and sound in all respects.

A few proven bucks from A. R. or star does will be accepted. All bucks must be registered, dehorned or disbudded.

Health—All milk goats must be free from T. B. and Bangs disease as shown by test. The health chart must be signed by the local licensed veterinarian and must accompany the animal to the collection farm. Have your veterinarian also check for skin diseases, hoof rot, external parasites and eye diseases. This check can be made when the veterinarian makes the test for T. B. and Bangs.

Goats promised for relief purposes should be regularly treated for internal parasites. Treatment once every month with phenothiazine is recommended. *Be sure* to keep the goats free from both internal and external parasites.

Identification—Each goat will be identified by an ear tag. This will be done at the collection farm. Special ear tags have been secured for this purpose. It is understood that the goat becomes the property of the Heifer Project Committee when the tag is placed in the ear.

All pure-bred, registered animals should be properly tattooed. The tattoo should be recorded on the registration papers. Registered goats also need an ear tag. The registration paper and application for transfer signed by the owner should accompany the animal.

Delivery—Goats may be delivered to the nearest collection center only after notification from the supervisor of the center. Does should not be bred until notice is received from the supervisor.

For details and for the location of the collection centers write to:

COMMISSION ON WORLD SERVICE
EVANGELICAL AND REFORMED CHURCH
1720 Chouteau Ave.,
St. Louis 3, Mo.
or
HEIFER PROJECT COMMITTEE
New Windsor, Md.

Observing Rural Life Sunday

• The Four-H Club participated in the observance of Rural Life Sunday. About twenty members of the Club were present with their banner. They sang their Four-H Club Song, "The Clover and the Rose," read a short history of the Four-H Club Movement, presented a dialogue on "The Symbol of Four-H" and sang "Taps." Mrs. Albert Van Maastricht, the leader, presided.

The Junior Choir of the church sang "America the Beautiful." The Homemakers' Clubs of the vicinity were invited, and several members attended. I preached on "Our Stewardship of the Soil," and used the call to worship, invocation and pastoral prayer from "Order of Service for Rural Life Sunday 1947."

Church Uses Bus Service

• Our church is experimenting with the use of a school bus to bring children in to church school on Sunday mornings from an area where practically none of the children attend church school or adults attend church. The church was to pay half the cost which is five dollars each Sunday, and the parents the other half, but because of sickness and death on the part of one father, and other factors, the church pays the major cost of the project. Three years ago the enrollment of the church school was about 35; now it is 75. Three-fourths of the pupils are from the rural areas, although only a small part of that number come from farms.

—WALTER A. SMITH,
First Congregational Church,
Tomahawk, Wis.

Rural Ministerial Fellowship

EDWIN S. HUNT and CLARENCE E. PLOCH

• Some time ago a minister friend of ours spent a portion of an afternoon pointing out why the ministry was a lonely life, going into great detail in his exposition. Finally, he ended by saying, "Especially so in rural churches such as yours." Frankly, we do not know what he is talking about, for we have found it anything but lonely.

Our two churches are in small rural towns six miles apart. The nearest good-sized town is thirty-five miles away. Our fellowship began as a good neighbor policy of getting acquainted through picnics, dinners, chess, etc. Our wives found a common understanding in their small sons, although this is not a prerequisite to our fellowship plan. Then one day while talking over the merits of the great preachers of our day, we found that they used something in their sermons that we lacked, namely, Biblical illustrations. Out of a clear sky we then and there decided to start a study of the Bible of our own, in order to locate and catalog all of such illustrations that we could.

Our plan was this. Although our church schedules already seemed filled to the limit, during the week we would each read a certain portion of the Bible. This was in preparation for our full day meeting at which we would discuss what we had found, each presenting his ideas and then together finding new ones. This study was the basis of our getting together, but the fellowship of those meetings has become one of the great joys of our ministry. We take time out to talk over other church affairs, plan for church programs, exchange ideas on practical church methods, etc. We have lunch together at noon, alternating between homes for the meetings each week. Thus we get to visit with the family as a whole. Often we quit work early for a game of chess or a good long walk in the country when the lethargy of spring attacks. In short, we spend one day a week together for creative mental activity (and our study has proved to be one of the few really creative things we have done), for mutual exchange of practical church operation ideas, and for pure rural ministerial fellowship.

This plan arose out of a common need—Bible study. Your need will probably be different. But whatever it is, if you can find a partner with whom you can work agreeably, it can make your rural church life a period that you will never forget because it was so full of joy and so void of loneliness.—*From The Rural Church, Garrett Biblical Institutte.*

Orchids to T. and C. Churches

• Once again our Town and Country Churches moved forward. This year, there were more churches than ever before receiving the awards of merit for outstanding work and activities in their churches. These awards have been given by our State College of Agriculture at Ames annually since 1935. The certificate of merit is given to churches on the basis of evangelistic effort put forth. Cooperative spirit with other churches is important. The leadership of members of churches in community organizations such as the 4-H Clubs, Scouts, Camp Fire Girls, Y.M.C.A. work, etc., is also counted. Vacation Church Schools, regular church services of worship, recognition of special Sundays such as Rural Life Sunday, Harvest Home Sunday, etc., also count toward the church receiving the certificate of merit.

Credit for this award and its growth and development through the years is to be given to Professor W. H. Stacy of the Extension Department in the field of Sociology of the State College of Agriculture at Ames, Iowa. The Iowa Rural Fellowship has played a large part in this project also. For many years, Dr. Stacy has done everything in his power to help the rural churches of all denominations to grow.

—Carlton Saywell,
Iowa Baptist Convention

The Country Preacher and the Country Newspaper

An Editor Speaks

Reviewed by Henry W. McLaughlin

• There has come to my desk a book entitled *Both Harvest and Seed.* It consists of a series of articles gathered from the School for Town and Country Pastors held by the Candler School of Theology, Emory University, Ga. It is edited by James W. Sells. The articles appearing in the booklet should be of interest, inspiration, and help to rural pastors, as well as laymen who are interested in the country church.

The first article is by Oliver Emmerick, Editor and Publisher of *The Enterprise Journal,* McComb, Mississippi. The title of the article is "The Rural Church and the Press." For a number of years I sent out a mimeographed sheet to be run weekly in county newspapers. My experience has been that editors of newspapers are ready to meet ministers more than halfway who will furnish them attractive reading material.

Public Relations

Mr. Emmerick says: "Every rural minister should be schooled in the art and technique of sound public relations. The function of public relations is to get people to do what you want them to do.

"A rural minister who gets upon his knees and prays for an awakening of his people and yet who is too indifferent, too lazy, too ill informed, or too unimaginative to use the resources of services at his command breaks faith with the Creator to whom he prays.

"Now don't you for one moment try to argue with me that this kind of cooperation is not helpful. I can point to the fact that some of the smartest men in America know the value of this newspaper cooperation. The only difference is that the space is not free to them as in the case of our rural churches. Business interests pay for the space they use."

Imagination

Mr. Emmerick further says: "But public relations demand more than the mere use of newspaper space. Newspaper space must be used with intelligence and imagination.

"May I say that there are a lot of grown-ups who need to exercise their imagination . . . and included with these grown-ups are a lot of country preachers—and city preachers, too.

"The rural church as a whole needs a bountiful application of imagination. There is something psychologically potent about imagination. It can put color into a dull picture. And it can put life into a dead church . . . and when people read about a church with imagination they behold the glory of a going concern.

"It may seem strange but imagination and activity usually go hand in hand—and the story of activity usually grips the imagination of a newspaper reader. And if that story is the story about a church in the reader's neck of the woods he experiences the opening wedge of interest.

"Activity begets activity just as inertia begets inertia. The newspaper through its resources expands such a story, widens its influences, intensifies leadership and becomes a vital aid in rural church development.

"The rural church today can use an abundance of imagination and the rural preacher who reflects imagination in his church reports in his community newspaper bears evidence of a coming church on the march.

"The late Walter Williams of the University of Missouri once said that he would try 'to find out where Heaven can be promoted on earth and have reporters, editors, re-write men, photographers and the whole staff there to help promote it.'

"Many editors feel that the best way to help promote heaven on earth is to help promote rural church life.

"Active rural church life depends upon active rural leadership. Thus to promote activity in a rural church suggests the promotion of rural leadership."

Development of Leaders

"If I were a rural minister I would go to my local editor and say to him, 'I want to run the photographs of my leaders in your newspaper.' And I know that the editor would say to me that if I would pay for the cuts of the photographs he would run them without charge.

"I would do this because the rural church must depend upon rural leadership and the surest way to get rural leadership is to develop it.

"In every rural community there are leaders to be developed, leaders who can be developed through recognition, encouragement . . . and through the astute use of the art of public relations.

"Use the photographs of these men and women in your local newspaper.

"Tell what they do. Call them by name. Give praise in print where praise is justified. Publish the photograph of your church and have some of these men and women around the church when the photograph is made. But, above all, put imagination into your efforts. And don't report next week what should have been reported yesterday."

Westminster Theological Seminary

• Westminster Theological Seminary, Westminster, Md., conducted a special summer school for Town and Country pastors. The General Board of Missions and Church Extension and the General Board of Education cooperated in making this service available for pastors at work in rural areas.

Rev. John B. Howes, Professor of Rural Church Work, Westminster Theological Seminary, conducted classes in Rural Social Agencies. Regular Seminary credit is given for work done in this school, which runs concurrently with the last three weeks for the first term of the regular summer session.

O God,
What gentle showers are to parched fields,
What rivers are to fertile plains,
What rain is to dusty atmosphere,
What pure springs are to the thirsty,
Be that and more to us. Amen.

—Mark Rich

Pen Sketches

By MARGARET HARRIS

• The faces of our migrant friends crowd before us in memory as we write an account of the migrant program in Florida. Because of the Staff of white and Negro ministers, teachers and religious social workers, many troubled, unhappy faces have a new light, a stronger resolution to go on —try again—but this time with the knowledge of a loving Saviour who shares the burden and leads the way.

We recall the man who was given only a year to live and as a Christian has lived four years and is now an effective teacher of a teen-age Bible class.

We see the faces of dozens of happy boys and girls regularly attending school because our leaders have helped their parents to see the value and importance of an education for their children. Tears of joy glisten on the careworn faces of men and women who never expected to be able to read, now reading from the account of the Life of Jesus.

The face of the mother who came to the door to receive a supply of potatoes dug from the abandoned field changed before our eyes from despair to smiling gratitude on being able to make potato soup for the hungry children who held to her skirt and peeked out the open door.

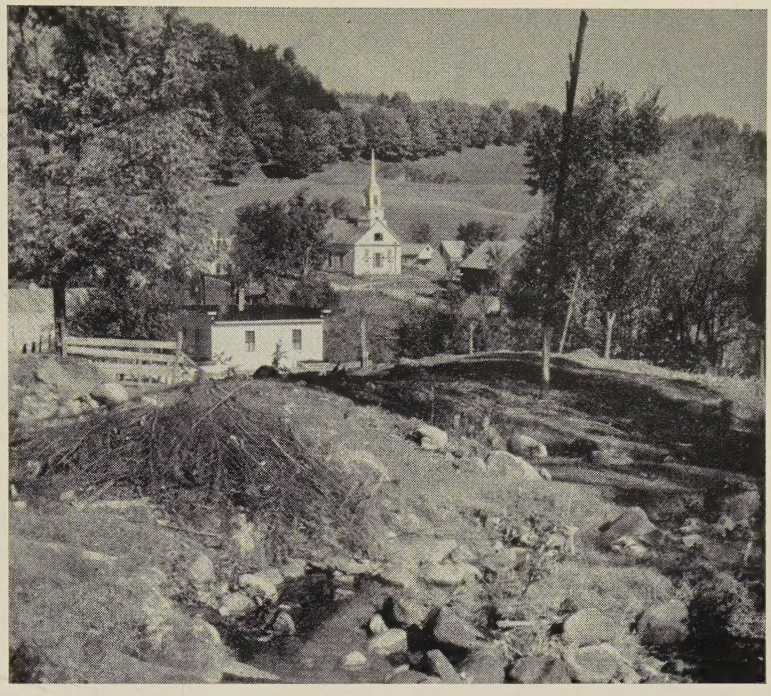
We think of the mother whose child had died when she had no funds for burial, as she thanked our Minister for arranging the funeral and securing the fund for her need.

We can't forget the little children tasting whole milk for the first time in their lives in the Nursery. It tasted good! Their eyes sparkled as they looked up from their cups, held tightly in both hands.

There is the mother who lovingly held a tiny baby, so attractive and comfortable because another mother had sent the tiny garments no longer needed in her own home.

We recall the face of the father, whose son was burned, thanking one of our Staff men for saving his life by promptly driving father and son to the hospital.

There are also the eager, excited faces of little boys showing the garden seeds they are planning to plant in their 4-H gardens.



Waits River, Vermont — David W. Corson, A. Devaney, Inc., N. Y.

In the nursery we are impressed by the faces of the little children, sleeping comfortably while their mothers are working in the packing houses.

We picture the baseball team walking off the field after a game, refreshed and happy.

We see the members of a migrant orchestra playing together in harmony, and the others sitting by enjoying the music.

We recall the faces of the Bahamian men as they said "good-bye" to one of our workers who had arranged a prayer service for them before they started to the Repatriation Center at Charleston.

We couldn't forget the radiant expressions on eager young faces as they placed written decisions on a candlelit altar.

We look again into the alert faces of growers being challenged to regard migrants as more than economic assets but as persons with whom relations must be maintained.

We recall the expressions on serious faces of migrants being urged to do an honest day's work as contributors to the needs of a troubled world.

We see eyes brightening and smiles lighting the faces of the sick as they are greeted in hospitals by our friendly workers who thought to bring Scripture portions and stories to be read in their quiet hours. The thrill of being recognized breaks across blank faces as staff members speak to migrants on the highways and in passing on the streets.

We see again the migrant High School students serving as Sunday School Superintendents with poise and remarkable influence. Never can we forget the delighted faces of children singing Christmas Carols in a lovely pageant as their proud parents held their coats for them and later as the children ran to show their gifts to their mothers.

With deep satisfaction we recall a camp council of migrants planning democratically for the life and needs of their neighbors as they agreed to give a delinquent person another chance. We share with you the staff member's radiant smile, at the close of the World Day of Prayer—the Happiest, richest day of his life.

May these and other blessings be mirrored in the lives of all who made them possible. Again and again, the migrant friends say "Thank-you for caring so much."

In The Religious Press

• *The United Church Observer,* Toronto, May 1, 1947, contains many articles of interest to rural readers. They are: "The Future of the Rural Church," by G. A. Beatty; "Trends in Rural Life," by E. M. Cook; "Rural Life and Religious Education," by W. H. Moss; "A Layman Looks at the Rural Field," by M. H. Staples; "Rural Life and Recreation," by Louise Colley; "Rural Life and Medical Services," by G. W. Morrison; "Music in the Rural Church," by Frederick J. Horwood; "Prayer on Rural Life Sunday," by A. F. Binnington.

In *World Call,* Indianapolis, May 1947, Carl V. Covey has an article entitled, "Shepherding the Rural Churches."

The American Friend, Richmond, Indiana, May 1, 1947, carries on its title page "The Christian Farmer," by The American Baptist Publication Society.

In *Michigan Christian Advocate,* Adrian, Michigan, May 8, 1947, Howard H. Western presents "Opportunities for The Rural Church."

The Christian Evangelist, St. Louis, Mo., May 14, 1947, contains "The Future of the Rural Church" by Virgil G. Nalley, and "Why I Love Our Rural Church," as told by a Farmer-Member to Edwin Wyle.

"Concentration in American Agriculture," by A. J. Adams is published in the April 1947 issue of *The American Journal of Economics and Sociology,* Lancaster, Pa.

The Presbyterian, Philadelphia, May 10, 1947, and *Gospel Messenger,* Elgin, Illinois, May 17, 1947, are both exclusively "rural" issues.

The Church Advocate, Harrisburg, Pa., May 21, 1947, contains an article about the regeneration of inactive rural churches, promoted by the Bible College at the University of Missouri, under the title, "Bible College Promotes Unique Rural Church Plan."

Outreach, 156 Fifth Avenue, New York 10, June-July 1947, publishes "There's Hope for Rural Areas," by D. Campbell Wyckoff.

The Christian Conservator, Huntington, Indiana, May 21, 1947, gives statistics for the "Unchurched Population of the United States."

"Indiana Synod will Try to Strengthen Rural Churches," by Robert H. Heine, is found in *The Lutheran,* Philadelphia, Pa., June 11, 1947.

The Mennonite Community, Scottdale, Pennsylvania, May 1947, contains several articles of interest to rural readers. They are: "The Meaning of Rural Life," by O. E. Baker; "Grandmother's Cookbooks," by Edith Witmer; "Young Community," by Ruth Carper, Norma Hostetler, and Elaine Sommers.

The satisfactions of small-town living and small-town ministering are told by Granville Hicks in an article entitled "The Small Town Ministry," in *The Christian Leader,* Boston, Mass., April 5, 1947.

An account of the "Catholic Rural Leaders Recreation Conference" at Camp Aurora on Lake Geneva, Walworth, Wisconsin, was given in *Land and Home,* Des Moines, Iowa, June 1947.

A story by Alta Huff, entitled "Dust Plains Preacher," is published in *The Pastor,* Nashville, Tenn., June 1947.

An account of the Reverend Gene W. Wetherell's work as Extension Minister to Missouri's rural churches is given in the *Country Gentleman,* Philadelphia, Pa., April 1947, under the title, "Hi, Brother Gene," by Katharine Best.

The Mennonite, Newton, Kansas, June 3, 1947, publishes an editorial on "Social Experience."

Agricultural Missions Notes, 156 Fifth Avenue, New York 10, Winter 1947, contains an article entitled, "World Food Is Our Problem."

Rural Progress, Nixon, Texas, April 1947, contains several articles of interest to rural readers.

Brethren Service News, Elgin, Illinois, April 1947, presents another article about the Heifer Project, under the title, "Children's Lives Have Been Saved." An article showing how relief from rural communities gets to a city in Germany is presented in the *Brethren Service News* for May-June, 1947.

Arthur Capper writes an editorial, entitled "Preserve Family Farms," in *Capper's Farmer,* Washington, D. C., June 1947.

The Christian Rural Fellowship Bulletin, 156 Fifth Avenue, New York 10, March 1947, features "Soils and Souls," an address by Dr. Ide P. Trotter, Director of Texas Agricultural Extension Service, given before the first Annual Rural Church Conference at College Station.

The Rural Messenger, 281 Fourth Avenue, New York 10, May 1947, tells of plans of the Episcopal Church to provide increased numbers of rurally trained ministers for the West under the title of "Province of Pacific Plans Rural Church Extension."

Another article about "Heifers for Relief" is published in *The Bulletin,* Baptist Town and Country Fellowship periodical, Delavan, Wis., April 1947.

" 'Plowboy' Religion," a sermon by the Rev. Harry K. Zellers, Jr., pastor of the Highland Avenue Church of the Brethren, Elgin, Illinois, is featured in *The Christian Rural Fellowship Bulletin,* 156 Fifth Avenue, New York 10, April 1947.

Current Pamphlets

The Church Building Guide, The Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York 10, N. Y., $1.50.

For This We Stand, by the Right Reverend Monsignor L. G. Ligutti, the National Catholic Rural Life Conference, 3801 Grand Avenue, Des Moines 12, Iowa, 10c.

The Bible As A Rural Book, by Arthur E. Holt, Merom Institute, Merom, Indiana, 10c.

America's Rural Heritage, by Arthur E. Holt, Merom Institute, Merom, Indiana, 25c.

The "Have-More" Plan, by Ed and Carolyn Robinson, Noroton, Conn., $1.00.

Rural Service of HIRC, by Sophia Chang, The Telescope-Messenger, Harrisburg, Pa., April 19, 1947—Describes relief work in China by the Human International Relief Committee.

National Convocation on the Church in Town and Country

Rochester, N. Y., Nov. 4-6, 1947

Book Reviews

Rural Worship. By Herbert H. Wintermeyer. Christian Education Press, Philadelphia, St. Louis, 1947. $1.50.

The Evangelical and Reformed publishers have issued another important rural book by one of their pastors. This volume is a discussion of the theory and practice of worship in the rural church. There are some typical worship services adapted to special occasions in the church year for the rural parish. Included are some resources, such as poems and well-chosen prose passages that will be useful to rural pastors in the preparation of worship services.

These passages are real "quotables." Unique rural worship services are those for an outdoor vespers, Rural Life Sunday and the dedication of a farm. There is an ample bibliography on rural worship. The book is a brief "tool" for rural church leaders. This volume is a companion to Dr. Fred Wentzel's *Song of the Earth,* the pair being two in a trilogy of rural books promised by the E. and R's.

—Thomas Alfred Tripp

The Wallaces of Iowa. By Russell Lord. Houghton Mifflin, Boston, 1947. $5.00.

There were three Wallaces and each had the name of Henry. The first was "Uncle Henry," a United Presbyterian minister, who turned farmer and, later, founded *Wallace's Farmer* and contributed much to scientific agriculture. He was a member of Theodore Roosevelt's Commission on Country Life. "Harry" or Henry C. Wallace, the son, was Secretary of Agriculture under Presidents Harding and Coolidge. Henry Agard Wallace, the grandson, successively corn breeder, editor of *Wallace's Farmer,* Secretary of Agriculture, Vice President of the United States, Secretary of Commerce, and, now, editor of *The New Republic.*

When "Uncle Henry" Wallace turned from the ministry to farming and agricultural journalism, Iowa State College (Ames) had only one "professor of agriculture." He was instrumental in the politics of making that school one of the first great centers for training farm experts. His grandson, Henry A. Wallace, became one of the most outstanding exponents of rural life.

The Wallaces of Iowa is the story of a family who has contributed much to the power of American agriculture. The book is more than the story of a family, it is practically the history of American agriculture and rural life between the Civil War and World War II. It will be instructive for rural pastors.

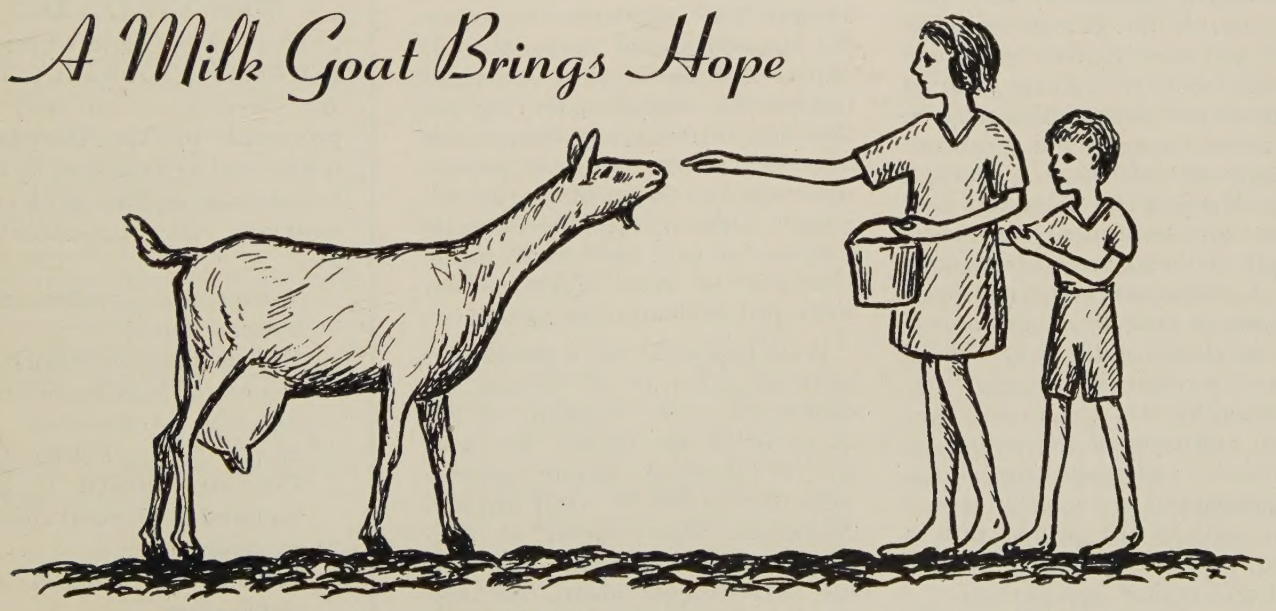
—Thomas Alfred Tripp

The Small Community Looks Ahead. By Wayland J. Hayes. Harcourt, Brace & Company, New York, 1947. $3.00.

"A small community . . . is one which may be comprehended by a large proportion of its people through direct experience." Since the learning and character-forming process is so dependent upon direct experience it soon becomes evident that the small community acts as the "common denominator for the nation." The nation looks to urban centers for leadership in commerce, finance and fashions but "its biological and cultural roots are in the countryside."

Some significant experiments in small community development are taking place. The most outstanding and successful are those conducted by the T.V.A. In these, the people are made to feel that development is their responsibility and opportunity. The resources put at their disposal seem to carry a minimum of paternalism. The Extension Service of the state universities (of all agencies) has before it the greatest opportunity to influence the future of the nation because it can be so readily adapted to the needs of the small community.

It is unfortunate that most of the illustrations and data have been taken from the southeastern region of the United States which seems to



Send a Milk Goat to the Hungry—see page 10

Announcement Regarding the 1947 Convocation on the Church in Town and Country

THE PLACE AND TIME: Rochester, New York, November 4-6, 1947.

PROGRAM: A printed program is available on application to your Board of Home Missions or the Committee on Town and Country.

REGISTRATION FEE: A registration fee of $1.00 will be charged. This fee is used to print the proceedings of the Convocation, copy of which is then furnished to those who registered. This is paid when you register at Rochester.

ROOMS: A list of hotels is printed on the program announcement. Approximately 500 rooms will be available in homes in Rochester. For these there will be a charge of $1.00 per person per night, and $1.50 if breakfast is furnished.

RESERVATION OF ROOMS IN HOMES: If you wish to reserve a room in a home send postal card to the Committee on Town and Country, giving your time of arrival and departure. *Send this card as early as possible.*

HOTEL RESERVATIONS: Those attending must make their own reservations by writing directly to the hotels, which are listed in the printed program.

WHO MAY ATTEND: Everyone interested in the town and country church may attend.

CORRESPONDENCE: Address inquiries to Committee on Town and Country, 297 Fourth Ave., New York 10, N. Y.

narrow the scope of application. But the significance of the book lies neither in its illustrations nor the factual data, but in its penetrating analysis.

To have the fundamental nature of the small community ably presented in this time of gigantic movements and mass hysteria gives one pause in which to recover faith in the future—a future which may be generations emerging but which can definitely be influenced by today's efforts. Many of the techniques now in use are scrutinized and their strength and weakness made evident.

As a religionist, concerned with the basis of motivation, the importance of changing the very soul of a people becomes increasingly clear. It is doubtful that community integration and physical well-being can be achieved and maintained unless the foundations are soundly rooted in the soul of the people with a constant re-interpretation of the moral and ethical implications.

—Don F. Pielstick

It Happened in Taos. By J. T. Reid. University of New Mexico Press, Albuquerque, 1946. $2.50. Illustrated.

Taos County lies high and isolated in the Rocky Mountains of New Mexico. The population is mainly the descendants of early Spanish settlers and the original American Indians. For many decades they had been left to themselves because the natural resources were so meager there was no challenge for the exploiter. Then, in 1940, the Carnegie Corporation gave some funds to the University of New Mexico which were used to finance the project.

What happened was a program of mass education in the county for democratic action whereby, on the initiative of the people, the services of thirty-six public agencies were coordinated for their welfare. Numerous improvements in agriculture, education, health and civic life were brought about. But best of all was the change of attitude from fatalistic defeatism to faith and courage.

There is nothing new in the approach. It is another glorious illustration of how far people will go under a leadership dedicated to their welfare and which knows how to coordinate the services of professional technicians into a social unity.

—Don F. Pielstick

Duke Rural Church Institute

• The thirteenth Rural Church Institute, omitted during the war, was held in connection with the Summer Pastors' School at Duke University.

The Enlarged Town & Country Church

• We have doubled the size of Town and Country Church.

The Committee on Town and Country decided to take this step as a venture of faith. Receipts from subscriptions have thus far been sufficient to provide an eight-page but not a sixteen-page journal. The hope is that there will be many interested cooperators who will say so many good words about Town and Country Church that we will have enough subscribers, even at the present subscription rate, to carry the venture.

What You Can Do

There is no central promotion fund for Town and Country Church. It can only be promoted by the interested boards and agencies and by the ministers themselves. Will you, therefore, take responsibility for:

1. Asking for circulars and sample copies;
2. Announcing the Journal at ministerial association meetings;
3. Seeing that Town and Country Church is announced at all rural church conferences;
4. Sending us material for publication.